The European Harvest Field

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HOW TO ENJOY TRUE REST

By Mrs. Spencer Johnson, *Editor of "Life & Liberty", London, Eng.*

If more of God's servants at home and abroad, knew the secret of true **"Rest in the Lord"** far better results will be obtained.

The rush and drive of these days of hustle and bustle rob us of that **rest** of spirit so essential for fruit-bearing and abiding service.

Rest! what a great deal that word means to us! But how we can enjoy true rest after a long, weary day! How the anticipation of home and relaxation carry us through a strenuous anxious time in the world of business and toil. The Missionary in the foreign field needs this Rest as much as anyone else.

If our bodies need rest, how much more do our hearts and minds! But how little there is of deep, unbroken repose in the lives of some Christians in these days! Is not this one of the main reasons why there is so little real, lasting result in a great deal of so-called service? God cannot take up and use an **unrest**ful soul to do His work; He needs a heart that is at peace within to carry His messages of rest to weary, sin-burdened people. "We speak that which we do know", and if we are not at rest ourselves, **how can we help others to get into it?**

Let us see some of the things from which, through Calvary's Finished Work, we have rest promised to us.

1. **Rest from sin.** "Come unto Me, all ye that are weary and heavy laden, and I will give you rest" *(Matt. 11:28)*. "He hath laid on Him the iniquity of us all" *(Is. 53:6)*. "Who His own Self bare our sins in His Body on the tree" *(I Peter 2:24)*. What a Salvation!—sin "forgiven"; "sin put away"; "sin no more remembered"! *(Is. 43:25)*. What rest, to know that "there is now no condemnation", and that "no one can lay anything to the charge of God's elect".

2. **Rest from self-will and self-effort.**—"Take my yoke",—i.e., (my will),—"upon you, and learn of Me, and ye shall find rest" *(Matt. 11:29)*. "There remaineth a rest to the people of God. He that is entered into His rest, he also hath ceased from his own works" *(Heb. 4:9, 10)*. No more **trying** to please God, but **trusting** the Lord Jesus to enable you to be 'well-pleasing'; not **trying** to pull tangles straight, but **trusting** Him to do it, not trying to work **for** Him, but trusting Him to work **in** us, and **with** us.

"In Thy strong arms I lay me down;
So shall the work be done:
For who can work so gloriously
As the Almighty One?"

A sweet, glad resting from all struggles and trying, to co-operate with the dear Lord, as He "works **in** me to will and to do His good pleasure"!

3. **Rest from bondage.** "Rest from thy sorrow, **thy fear**, and the hard bondage" *(Is. 14:3)*. Do we suffer from the fear of losing the good opinion of others by being true to God; the fear of falling; fear of death; fear of danger? Here is "Rest from fear" *(II Tim. 1:7)*. What a deliverance! **Free** from the bondage of self-consciousness; and the bondage of sin and bad habits; free from all that would drag us back, or prevent us from going forward into the "Glorious liberty of the children of God"! *(Rom. 8:21)*, given us through the Victory that Christ Jesus obtained for us on the Cross?

4. **Rest from the "strife of tongues"** *(Ps. 31:29)*. Do we know the joy of getting "still" in that "quiet resting-place of the Heart of God"? Have we experienced the blessed calm and hush of His Presence pervading our whole being, and keeping us above "what men think or say" of us? Do we hide in our Father's "Secret place", safe from all cross currents, and from the sting of the "Scourge of the tongue"? Do we value the place where we can sit down with Him on His Throne, in union with our Ascended Lord?

5. **Rest from days of adversity** *(Ps. 94:13)*. Shall we not have troubles and cares? Oh, yes, we may have many, but **He** "Daily beareth our burdens" *(Ps. 68:19, R.V.)* and He says; "Let not your heart be rippled" *(John 14:1, Lit. Ren.)* so there will not be any "days of adversity", because our days will be bright, happy ones, lit up with His rest. He will be with us to carry us through any 'dark tunnels' that we may pass through, and each test as it comes, will be one of "His promised days"—with abundance of peace" *(Ps. 72:7)*.

Then let us seek this rest;—"throwing with violence everything that divides your mind, for to Him you are an object of care" *(I Peter 5:7, Lit.)*.

WHEN ARE WE TO REST? "At noon" *(Cant. 1:7)*. The busiest part of the day; when important duties have to be done, when we hardly know what to do first, when everybody wants us, just **then** "Rest in the **Lord**". In the heat of the test, and in the thick of the conflict;—"Wait patiently for Him" *(Ps. 37:7)*.

WHERE ARE WE TO REST?

1. **In the sunshine,** *(Mal. 4:2)* under the warm, healing rays of the Sun of Righteousness.

2. **On the mountain top** *(Ezek. 34:13, 14; Jer. 50:19)*; "on Carmel"—(i.e., a plentiful country), in Bashan,—(i.e., softness, tenderness) in Mount Ephraim,—(i.e., fruitfulness), in Gilead, (i.e., perpetual fountain). Above the mists and fogs; above the din and noise, in the fresh, pure atmosphere of His Presence.

3. **By the "still waters"**, *(Ps. 23:2)*. In the quiet and stillness which surround His Throne, where all is fresh, and the "River of God is always full" of the sparkling, fresh "Living Water", where your thirst is quenched, and your heart is "satisfied with goodness".

4. **"In fat pastures"** *(Ezek. 34:15)*. Abundance of provision, for "My God shall supply **all** your need". Sheep will never lie down unless they see plenty of grass ready for them when they get up again; and God's sheep, who feed on His mountains, and bask in His sunshine, can only really rest when they know that "all is well", and that their Father cares for them, and will meet all their need.

WHY ARE WE TO REST?

1. **For God to enjoy us** *(Zeph. 3:17)*. That we may give joy to His Heart; that He may "sing over us", and that Christ's Heart may be satisfied, *(Is. 53:10)*.

(Continued on page 9.)

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, 704 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary .....Associate Editor

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

ANNUAL MEETING HELD

The Annual Meeting of the Russia Evangelization Society was held at its office, 156 Fifth Avenue, New York City. The following new members have been added to the Board of Directors:

Rev. H. A. Ironside,

Rev. George W. Hunter,

Mr. F. C. Cotton, Texas.

On page 16 the full membership of the Board of Directors is given.

ENCOURAGEMENT FOR GOSPEL HALL IN ZNOJMO

We are most rejoiced to report that Mrs. H. E. Irwin, wife of Mr. H. E. Irwin, K. C. of Toronto who is on the Council of the Christian Testimony to Jews and also the American European Fellowship, will undertake the sale of the antiques and relics offered by Miss Hollos for the Lord's Work.

Miss Hollos, a native of Czechoslovakia, recently gave her jewelry, silverware, and antiques to be used in erecting a Gospel Hall in Znojmo. It was her all. Let us pray that Mrs. Irwin shall find willing purchasers among her friends in Toronto.

We are glad to tell you that funds are coming in for the Gospel Hall for which Charles Lukesh and Miss Kauffman have been praying.

MARGARET GRIFFITH.

SUPPORT NEEDED FOR A FAITHFUL WORKER

Miss Marie Brechet, who has had Bible Circles in Prague for years among Russian Refugees, meeting many young women and children in that city, worked until recently under the auspices of the Y.W.C.A. The Y.W.C.A. asked her to resign as they will support only those who teach the religion of the Greek Orthodox Church.

She hopes to continue her work privately, and asks for the prayers of her American Sisters in Christ. Pray that some may be led to help in the support of this one who has bravely "gone without the camp, bearing His reproach". Twenty dollars a month will see her through.

It is needless to say that Miss Brechet is true to the Word. When it is a question of the Word of God or a salary—the salary must go. Regardless of hardship she has stood for the old Book.

MARGARET GRIFFITH.

A NEW FIELD SECRETARY

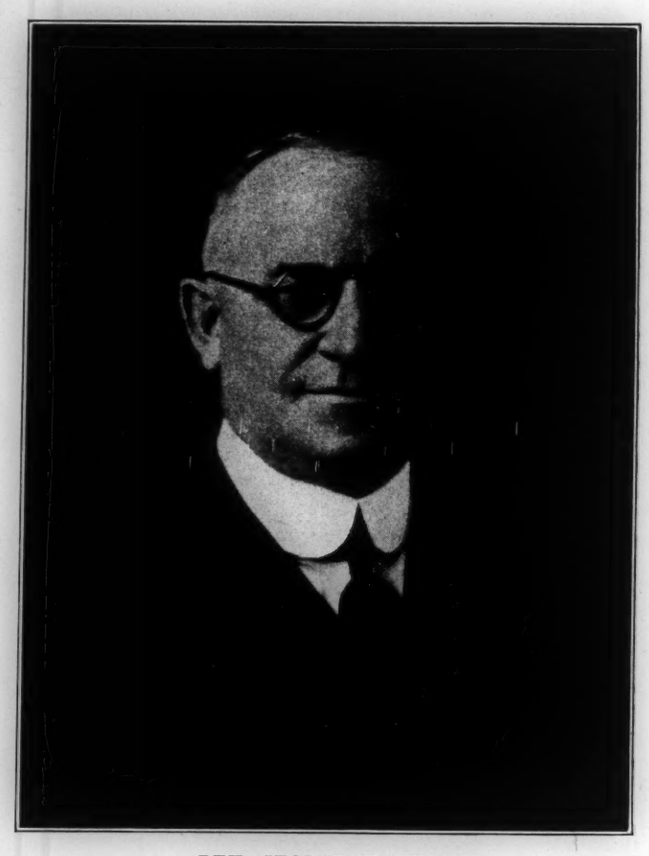
At the Annual Meeting of the Board of Directors of the Russia Evangelization Society, held in New York, February 9th, Rev. George W. Hunter, of Long Beach, Calif., was elected Field Secretary, to represent this and affiliated societies. His headquarters will be at 1345 Linden Avenue, Long Beach, Calif.

Mr. Hunter was for five years identified with another organization, known first as the Russian Bible Society, then as the Russian and Slavonic Bible Union, and still later as the European Christian Mission, of Brooklyn, N. Y.

The valuable knowledge of conditions and needs of the European Mission Fields gained in his past experience will serve Mr. Hunter in good stead in his present connection with the older and larger society. He has made several journeys to the field, and has already become acquainted with some of the missionaries of the Russia Evangelization Society, so he comes to the new work with quite definite knowledge of the ministry of these men. He will be able to speak with authority and to command respect for the work when he speaks before the Christian public.

For the present Mr. Hunter, and Mrs. Hunter also, will be actively engaged in presenting the great needs of the fields among a host of personal friends and others who are interested in missions in Russia and the rest of Europe. Will the readers of this article please remember Brother and Sister Hunter in their prayers.

Some acquaintances may have wondered if Mr. Hunter was no longer interested in the European Mission Field, but this article will assure them that he is working, and will in due time call on his many friends throughout the west. Gifts for the work may be sent to Mr. Hunter at his Long Beach address, and will be receipted for by the office of the Russia Evangelization Society, 156 Fifth Avenue, New York City.



REV. GEORGE W. HUNTER
FIELD SECRETARY OF THE RUSSIA EVANGELIZATION SOCIETY

If salvation is worth having it is also worth giving.—*Selected.*

It is not the lump sum you can give now, but the lump sum you can give by giving systematically a little at a time.—*Selected.*

EDITORIAL

BLIND OPTIMISM

"Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light" *(Amos 5:18)*.

In spite of their terrible sin and the threatened judgment of God upon them, Israel was hopefully looking for the day of the Lord with its manifestation of the Lord in their midst, as well as deliverance from their enemies. But the Prophet pronounced a "woe" upon them and informed them that their expectations were ill founded as well as disappointing. Instead of deliverance from their enemies Israel would experience darkness and sorrow should the day of the Lord now come. Their expectation was ill grounded so long as they lived in sin; the coming of the day of the Lord would mean to them judgment rather than deliverance and blessing.

Then again we read that the nobles in Israel put far away the evil day. "Ye that put far away the evil day" *(Amos 6:3)*. The Prophet had called attention to the overthrow of kingdoms and cities that had boasted in their strength, and warned Israel of impending ruin. But the nobles in Samaria closed their ears to this warning and shut their eyes to any possible danger that might come to them. They entertained a false hope, they were full of blind optimism. What folly!

But the same blind and unreasonable optimism is prevailing today to a great extent among professed Christians. A great portion of the professed church has been caught in this delusion and is carried away by this falsehood. It is being loudly proclaimed that the world is gradually growing better. It is being declared that Christianity is sure to triumph over all evil in the world, the nations will soon beat their swords into plowshares, peace will be universal, the world will be converted, brotherhood, justice, liberty, and equality will obtain among the peoples of the earth, righteousness shall rule, the Spirit of Christ will be exalted among the masses, and gradually but surely, the Gospel will permeate the entire lump of mankind, they will be Christianized and all will be well in the earth. This is the dream of post-millennialism, the teaching of men who laud evolution and who admire a social gospel. These men think us fools, fanatics, up in the air and given to idle speculation who teach that there will be perilous days, a great apostasy, prevailing materialism, worldliness, and wickedness in the end of the present age. And they teach and proclaim their blind optimism and set it up in the face of the clear and precise statement of Scripture to the contrary.

1. **The Scriptures clearly predict perilous days as a climax of this present age** *(II Tim. 3:1-5)*. These days are to be characterized by a manifestation of self and a religiousness without power.

2. **The Scriptures clearly predict a time when men will resist the Truth and when evil men and deceivers shall wax worse and worse** *(I Tim. 4:1-3; II Tim. 4:3, 4; 3:6-13)*.

3. **The Scriptures clearly predict the time of a clash between capital and labor** *(James 5:1-5)*.

4. **The Scriptures clearly predict that instead of being Christian, the age will close being anti-christian** *(I John 2:18)*. There is to take place the great apostasy *(II Thess. 2:3, A.S.V.)*. The antichrist is to arise and deceive the masses with his workings of deceit and miracles of unrighteousness *(II Thess. 2:2-12; Rev. 13)*.

5. **The Scriptures clearly predict a time of absorbing worldliness, lawlessness, and sensuality in the end of the present age** *(Matt. 24:37-39; Luke 17:26-39; Gen. 6:19)*.

6. **The Scriptures clearly predict signs and portents from Heaven, distress of nations, perplexity of nations and universal heart failure** *(Matt. 24:15-30; Luke 21:25-28)*.

7. **The Scriptures clearly predict the coming of the day of the Lord, a day of judgment, wrath, humbling and burning** *(II Peter 3:10-13; Is. 2:10-22; Rev. 6:12-17)*.

These are the clear and precise forecasts of Scripture, the clear and precise predictions of the Holy Spirit. The Holy Spirit has caused them to be written down in the Scriptures. What solemn words they are! But so-called Christian teachers are shutting their eyes to these plain statements of God's Holy Word, and the professed church is sunning itself with false hopes and delusive doctrines, and is putting far away the evil day, as if her rejection of these things would make them void and do away with them. And then she rails at those who seek in all faithfulness to warn the masses with a "thus saith the Lord", that the age with all its boasted civilization, culture, education, human progress, material advancement, and religiousness will end in floods of unbelief, materialism, ungodliness, sensuality, and wickedness and will experience the awful judgments of a just and holy God.

All this blind optimism is grounded in unbelief of the Scriptures, and is a bold and impudent rejection of the Word of God. Beloved, where do you stand? Do you stand with the Scriptures or with these religious infidels? As for ourselves, we stand with the Scriptures.

A CALL TO DECISION

"How long go ye limping between two sides? if Jehovah be God follow Him, but if Baal, then follow him" *(I Kings 18:21, A. S. V.)*.

Elijah challenged Ahab, the people of Israel, the prophets and the priests of Baal to a test on Mount Carmel. He turned to the people gathered there and said unto them these words which at once revealed to them their real condition and appealed to their judgment. Israel's Lord was one God, and as such demanded their supreme love, affection, and allegiance *(Deut. 6:4, 5)*. Their very appearance on Mount Carmel revealed their "limping" state of heart and mind. It manifested the fact that they were divided in opinion and unsettled in heart. They were not fully satisfied with Baal and were leaning toward Jehovah, but were not decidedly nor whole-heartedly for Him. Thus they were in a "limping" state of mind and heart.

1. **It will be observed that there can be only one true, living, supreme, Omnipotent, and Self-existent God and that is Jehovah.** All other so-called gods are absolute vanities and can only be acknowledged and recognized by those who are deceived and deluded. They are gods of human invention and their worship is the worship of ignorance, falsehood, and superstition. Back of the entire system of idolatry we find Satan. Idolatry is demonism; to worship idols is to worship the devil *(I Cor. 10:20)*.

The test on Mount Carmel was to decide who was really God, Baal or Jehovah, and to convince Israel that Baal was nothing and that worshipping Baal was utter folly. "The God that answereth by fire, let Him be God", was Elijah's word to Israel *(I Kings 18:24, A. S. V.)*. The God who won the contest was to have their undivided love and allegiance. He was to be honored, worshipped, and obeyed forever.

2. **It will be further observed here on Mount Carmel Israel was to make a whole-hearted decision for Jehovah.** They were to cease from "limping" and declare their allegiance to Jehovah. They were to reject Baal and the entire system of idolatry. Elijah would have them out and out for Jehovah, with no sympathy for Baal or for the entire demoniacal system.

The same call comes to us as God's people today. Our Lord says, "But seek ye first His Kingdom, and His righteousness; and all these things shall be added unto you" *(Matt. 6:33, A. S. V.)*. God and His interests are to have first place in our hearts and lives. He desires His people to be separate from every worldly alliance, from all complicity with evil, from loving the world, from self-deified and hypocritical religionists and from false teachers *(II Cor. 6:14-18; Rom. 12:2; I John 2:15-17; II Tim. 3:1-5; II John 1:9-11; II Tim. 2:19-21)*. But not only does He desire them to separate themselves from every complicity with evil; He does not only ask for a negative separation, but for a positive dedication. He desires His people to be fully yielded and devoted to Him. It is written: "Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God" *(Rom. 6:12, 13, A. S. V.)*.

(Continued on page 9.)

OUR CREED: THE WHOLE BIBLE

OUR PULPIT

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

THE PRESENT RELIGIOUS OUTLOOK

By the Editor

"But know this, that in the last days grievous times shall come" *(II Tim. 3:1, A. S. V.)*.

"Let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition" *(II Thess. 2:3, A. S. V.)*.

The world-outlook to-day is a dark one; so dark that it may well be called "night." The "Falling away" from the faith foretold in Scripture is advancing at such a rate of speed that it has gained a serious momentum. It reminds one of a huge vehicle, heavily loaded, rushing down a steep hill to a certain and terrible disaster at the bottom. The "modernists" who have hidden their true belief for years, but who all the while labored secretly and stealthily, somewhat under cover, to undermine the Scriptures and the faith of simple-hearted believers, come out into the open and manifest a defiant and determined spirit. Their coming out into the open may be due to two things.

First, It may be due to the fact that they are truly and firmly blinded and hardened in their Satanic delusion. They have long played loose with the precious truth of the Word of God. When they did utter Scriptural truth it may have meant very little or nothing to them. They trifled with the Word of God, they hob-nobbed with conviction and in their heart of hearts knew naught of the vital power of the Word. They possibly never had a heart conviction of truth which springs from an inner consciousness of its power in reality. Inwardly they doubted and again and again gave expression to their doubts, though quite carefully and politely at first. Insidious pride crept into their lives as they continued in their compromising fashion. A strange delusion struck them as they trifled with the sacred Word. Again and again they gave utterance to their unbelief and as they did so, they became more confirmed in it, more bold in expressing it, and, more fascinated and hardened by it. At last they became utterly blinded and were carried away with a "strong delusion" because they received not the love of the Truth *(II Thess. 2:10-12)*. And now they have become so blinded and hardened that they have come out boldly and have declared themselves in unmistakable terms.

Second, Their coming out into the open is, no doubt, partly due to the faithfulness and loyalty to the Word of numbers of servants of Christ and of true people of God. God has His witnesses in every age and dispensation, and a crisis manifests them. And besides, there is, as we see it, a mighty revival now sweeping through the churches in this and other civilized lands, in answer to the prayers of God's people everywhere for a revival in the Body of Christ. The Lord has quickened many of His people and servants to a new life and consecration, and, they have rallied around the Banner and are "earnestly contending for the faith once for all delivered to saints." Old-time denominational lines and petty prejudices have been broken down, narrowness and sectarianism have faded away and the servants of the Lord and the saints of God have united in a mighty conflict against the enemies of Truth. And the end of this gracious revival is not yet.

A SAD CONDITION

The hosts of the Lord, the Church of Christ, quickened by the Holy Spirit, fired with holy zeal and an intense love for the Truth, are pressing the battle hard. The conflict is real and intense, the battle is hot and earnest. The "modernists" are being forced from their hiding places, they have to declare themselves and they are doing so. The reckless language of some as they declare themselves, exceed the bounds of decency. One by one, to the sadness of true evangelical believers, many trusted leaders were found to be partially or wholly involved, and, not nearly all the leaders have as yet declared themselves, or have as yet been discovered, as to where they stand.

The condition is sad and demands that the Lord's true people walk humbly and quietly before Him, and, that they be much in prayer for Divine guidance. Great chasms of division have suddenly been opened in the very heart of missionary and other societies hitherto believed to be untouched by the poison of the "Destructive Criticism." Words fail us to describe the situation. It has all come about so suddenly—TOO SUDDENLY TO BE PURELY HUMAN! Another has said: "It has more the characteristics of one of the devil's prairie-fires, catching men unawares, so that even some who cling with devotion to the Person of the Lord, and truly rely upon His substitutionary death at Calvary, are more or less in MENTAL confusion, struggling to hold to the new evolutionary theology without letting go their eternal hope in Christ."

THE WORLD LOOKS ON CONFUSED

The world cannot understand what all the "controversy" is about. Even many weak and fleshly believers are in the same sad plight. What does it all mean? Why, what does it matter what one believes? These are common expressions. But what does it mean? Listen carefully! Religiously we are living in the time of Laodiceanism. We are having a semi-Christianity, neither **cold** nor **hot.** The professed church is neither Christian nor world. There is enough worldliness in it to satisfy the worldly and enough religion to satisfy the religious. And yet there is a great show of pretension—"I am rich and increased with goods and have need of nothing." And now a crisis has come, and the professing "church" is being exposed as "wretched and miserable and poor and blind and naked" *(Rev. 3:17)*. And we see the extraordinary picture of a popular SECULAR magazine heading an article with the words **"Christ Died! Do We Care?"** and printing letters from its readers on HOW THE "church" has failed; and a widely read daily paper writing a brief leading article on "Politer Psalms" and concluding it with the words, "If we are to begin tampering with inspired works where is it to stop? **Is** the **Bible** to be kept 'up-to-date'? The idea is ridiculous." What a rebuke! What a shame! But does it not tell us how the professing church has fallen in the eyes of the world?

GOD'S PEOPLE BROUGHT TOGETHER

While the professed church is being stripped and exposed as powerless, and, is being made a spectacle of ridicule on the part of the world, there is, nevertheless, a great deal of good coming out of the present crisis. The awful avalanche has broken up the stagnation in the lives of many Christians. It is always good when a crisis arises to bring about the cry, "Who is on the Lord's side?" It always demands a show-down, a declaration of position. And besides, a crisis creates a necessity. The present crisis has created the necessity for a new emphasis of truth. Those who are truly Christians have been sent back to the Bible in a new way to see what it really does teach. Creeds are being tested and sounded. Preachers and teachers who had the most sacred truths upon their lips in a sort of careless and indifferent spirit, have been shaken, and shocked, and awakened, and are receiving new life and a more vigorous testimony and ministry. The call to arms has been sounded, the Holy Spirit is moving in mighty power. The apostasy will not be stayed, the Word foretells it and it will sweep on in its satanic sweep; but the Holy Spirit is quickening the true Church to a new life and a larger vision of truth. The Holy Spirit is gathering the true Church into a closer fellowship and is rallying the living members of the mystical Body of Christ for the Rapture unto Himself.

The Great Commission Prayer League has (March, 1923) issued the ringing testimony of Rev. Bob Shuler, Pastor Trinity Methodist Church, Los Angeles, California in which he says that he believes there is forming **"a mighty body of believers, the strongest and most powerful that ever shook the world.** Call them fundamentalists or what you please, they are massing from the rivers to the ends of the earth. They are ready to break with any and all denominations when the call of God shall sound. They will not abide the presence of that foe who would cut the Old Book to shreds, depose Jesus Christ from His throne of Deity, and rob the heart of man of the mighty change, known as the New Birth and taught by the fathers, whose eyes were fixed on the Cross and whose messages never wandered far from a fountain of Blood. * * God will preserve Him a church that stands for the

Old Book in its entirety; that battles for the Deity of Jesus Christ in the completeness of that doctrine; that preaches a salvation of Blood, a new birth that is followed by a gracious experience of conscious relation, of sonship, of spiritual growth and of Holy Ghost experience; that evangelizes the world in the name of Jesus Christ, driving back false doctrines and stubbornly standing before every foe that would pull down Golgotha or lessen the meaning of our Lord's victorious coming from the tomb." Yes, once again we affirm that **the Holy Spirit is gathering the true Church into a closer fellowship and is rallying the living members of the mystical Body of Christ for the Rapture unto Himself.** Says another: "As Israel had to be forced out of Egypt by suffering as well as by the stretched out arm of Jehovah, so to-day according to St. Paul 'there must be heresies among' the professing people of God 'that so the good may be tested and made known'" *(I Cor. 11:19, Conybeare).*

OUR PERSONAL ATTITUDE

In the light of all this we may readily ask: What is my personal attitude? What is my personal duty? What is my personal responsibility?

First, We should be tender and charitable toward those who are gone astray and earnestly seek to restore them. It is to be observed that there are those who are the victims of their circumstances and the captives of their unhappy conditions. They may be somewhat silent and cautious as to the real issues involved, and it may seem to us as if they had gone astray from the faith, while, however, down deep in their hearts they do not really and truly doubt the Word of God and its doctrines. They scarcely know what to do; they are unhappy and disquieted; they are secretly true to the Lord and His Word and are earnestly looking to Him for help and deliverance. They need our sympathy and prayer, and they need our brotherly help. But there are those also who have erred and gone astray, who are not in any sense modernists, as we interpret that word, but who are children of God and have been led into error and falsehood. We need to earnestly pray for them and to seek in every possible way to restore them.

Second, We should test every movement by the Word of God and be careful not to be carried away by movements. There is a strange medly in these days and also a great confusion. There is ahead, no doubt, a "Federation of Churches" in which the Protestant, Roman and Greek communions will join. A contemporary says "There is looming ahead a confederation of Christendom, irrespective of church creed, or doctrine, which is sure to come." This movement, it is likely, will seek to bring an end to the present conflict by driving from its midst those who are true to the Word of God. We may even look for an attempt at a boycott of the orthodox and the faithful.

The people of God need to be careful not to be caught with the glitter and glamour of "movements" in which the basic truths of the Word are either denied, or mixed with manifest error. We are confronting the issue and we need to do so carefully and prayerfully. Either the Bible is true, or it is not true. If we can not believe that the whole of it is the Divine record, then we can believe none of it. We can not fellowship any movement that denies the Word, or that mixes it with manifest error.

Then too, we are living in the high tide of "DOCTRINES OF DEMONS." They are sweeping over the land like a wild fire, driven by a strong gale. And they are able to produce signs and wonders, to heal the sick and to perform other astounding miracles. Believers who are loyal to the Word of God and seek to honor their Lord by a true life and testimony, must enquire into the teaching given, ere they accept the "wonders" wrought and fellowship the leaders and the crowd that follows them. The test must always be the Word of God as interpreted by the Holy Spirit. And, we must add, that we dare not base the soundness of the doctrine upon the acceptability, or beautiful and amiable spirit, or holiness of life and apparent piety of the teacher. Indeed, many of the "modernists" seem to be most amiable gentlemen and live the most beautiful lives. Many of the wildest fanatics often live an outward life of holiness and piety. It is not a test of men and their characters and lives, but of truth. We are not to follow men, but the Lord and He leads the way by His written revelation. "To the Word and to the Testimony" must ever be our resort.

Third, We should heed the Lord's clear admonitions in His Word to separation. This point needs to be emphasized and pressed. The terrible and increasing departure from the faith, the downward rush and apostasy in Christendom, demand our most positive separation from all that is in any way contaminated with the denial of the authority of the Word of God, the Lord Jesus Christ and His redemptive work. Our backs should be turned against all that militates against the Holy Scriptures and the Lord Jesus Christ, our blessed Saviour and Redeemer. If we would be loyal to Him, who loved us and gave Himself for us, we must turn away from those who are traitors to Him and the Word of God. A decided separation for the children of God from all that dishonors the Lord and His Word is imperative. The Lord calls and admonishes to this. God's call to Israel of old, in times of apostasy, was a clear call to separation. When Moses came down from the mount and found the Children of Israel dancing about the golden calf, he called for a separation, saying, "Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the Children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men" *(Exod. 32: 26-28).* The call to separation was clear and urgent, and the obedience of the sons of Levi was prompt and unhesitating. In the days of Elijah, when Israel had reached a terrible depth of apostasy, the prophet called for a test which demanded a radical and a positive separation. Ahab, all Israel, the priests and prophets of Baal gathered at Mount Carmel, and Elijah said unto them, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, follow him" *(I Kings 18: 21).* The test resulted in Israel's declaring in favor of Jehovah their God. And the call to separation is just as clear and unmistakable in the New Testament, where it is God's call to the Church or the members of this spiritual family, as it is to Israel, in the Old Testament. God calls upon His people to be separate from the world, the unequal yoke, false religious professors and false and antichristian teachers *(II Cor. 6:14-17; II Tim. 2:19-21; 3:1-5; II John 9, 10).* Words could not be plainer than these. The Christian who supports either morally or financially a man who is against the Bible and the Lord Jesus Christ, who denies the faith, who rejects the Gospel, is a partaker of his evil deeds. To support such a man is to be with the enemy of the Lord and the faith. The same is true also in supporting organizations, movements, institutions, magazines and the like, who deny Christ and the faith once for all delivered to the saints. This may seem radical and narrow, we know. But it is not any more radical and narrow than God's holy Word. Let us heed the exhortation and come clean for the Lord Jesus Christ and the Bible.

Fourth, We should do all in our power to spread the truth. The best way to refute error is to proclaim and to spread the Truth. The best way to scatter the darkness is to bring in the light. The best way to save men and women from being ensnared in any of Satan's delusions is to teach and tell them plainly and intelligently what the Bible really teaches. The standard of God's Word must be raised by all who know it. The "trumpet" must give no uncertain sound if the confused people of the Lord are to be gathered, enlightened, comforted and strengthened. For lack of clear spiritual vision and a true knowledge of the doctrines of God's Word, many Christian leaders and people of the Lord are co-working with the schemes of the Prince of this world, instead of with God.

It is the bounden duty of the servants of Christ and all the people of God to do all in their power to make known the doctrines of the Word of God, in every place and in every way, by testimony of mouth, by the printed page and by Godly living. Oh, for a mighty wave of evangelism and an apostolic propagation

(Continued on page 9.)

BIBLE STUDY DEPARTMENT

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

LESSONS FROM THE WATER MADE WINE

By Chas. F. Reitzel, *Author and Bible Teacher, Altoona, Pa.*

"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory" *(John 2:11)*.

This miracle of the turning of water into wine has been a pet portion of Scripture for the advocates of strong drink. From time immemorial they have used it as furnishing a license for their abominable traffic. But there is nothing to their argument. In the first place, the wine on this occasion was made out of water, not even a dandelion blossom was used. And in the second place, it was made by the Lord. So any wine, of which these two things can be truthfully said is allowable. It can be used for breakfast and for dinner and for supper, and occasionally in between.

The Alleged Childhood Miracles of Christ

Our reader has likely seen or heard of books on the child life of Christ. We have one of these books in our possession. And strange to say, the book we have was translated from the German by a minister who holds all the fundamental tenets of the Christian faith. We say this to simply show how easily and how far afield the most orthodox may go by failing to note some single statement of the Word of God. In these books there are miracles credited to Christ when a mere child, one of which was the making of clay birds and then clapping His hands, only to see the little birds soar off into the air. Another was that of a young apprentice in the carpenter shop of Joseph, who, because of the loss of his measuring rule, cut a piece of lumber too short for its intended use. He was distressed over his mistake, and Jesus seeing his dilemma, took hold of one end of the piece of lumber and asked the apprentice to take hold of the other end and they pulled it to its necessary length. Many other such alleged miracles might be mentioned. But this verse explodes all such fictitious stories. "This **beginning** of miracles did Jesus." Now if this is the **"beginning** of miracles" wrought by Jesus, then there was none performed by Him before this time. This is so self-evident that it needs no further proof.

Let us now draw a few inferences from the conduct of Jesus in the working of this "Beginning of miracles".

I. Our Lord credits good wherever He finds it.

"There were set there six waterpots of stone". Now see, Jesus did not tell those servants to throw those six waterpots out and bring in others that were entirely new. No, no, He sanctified and used them. And dear saint of God, if there is in your life anything of worth and that He can use, you may feel perfectly satisfied that He will not cast it to the discard. If you are learned, He will not ask you to become unlearned. If you are skilled in music, He will not ask you to forget your skill. Pastor Clarence Larkin was a draftsman when he came to Christ. Did the Lord ask him to throw away his knowledge of drawing? Verily not. He sanctified it and used it for His own glory in the making of those wonderful charts of which he became such an adept. Yet aside from Christ, all our learning and knowledge and skill are but that many empty stone vessels.

II. Our Lord puts things to their highest and best uses.

The six water pots had been used for common, ordinary purposes of cleaning, but the Lord lifted them up from their commonplace service and dignified them by converting them into vessels for the supply of wine for the wedding feast. And beloved, is it not a fact that there are many things in our lives that could be used for better and more noble purposes?

A Very Unique Church Bell

A missionary saw, one morning, a native coming to his house with a heavy burden upon his back. On reaching the door he laid on the ground a sack. Unfastening this, he emptied out of it a number of idols. "What have you brought these here for?" asked the missionary. "I don't want them." "You have taught us that we do not want them, sir," said the native, "but we think they might be put to some good use. Could they not be melted down, and formed into a bell to call us to church?" The missionary was pleased and the idols were sent to a bell founder and made into a bell, which now calls the natives together for worship. It is possible reader, that there are some things in your life and mine that we have prostituted to the place of idols, whereas they might be lifted to the place of service and worship of Him.

The waterpots were lifted from an **external** use—**outward** washings—to that of an **internal** use. Would to God that much of our external worship, which consists only in forms and ceremonies, might become an inward experience of life and power.

III. Our Lord Is Not Satisfied with Partial Service.

The Lord did not tell those servants to put only a small portion of water into each one of those six waterpots, but to **"fill"** them.

Much is said these days in the business world about 100% efficiency. Really, the world demands it. In the spiritual world the demand is no less exacting. The obligation of the steward to his lord in the sixteenth chapter of Luke was "100 measures" of both oil and wheat.

A New Version of the Fourth Commandment

There is a story of a little girl who was trying to learn the Ten Commandments. Her mother told her to shut her Bible, and write them on paper from memory. She brought the result of her effort for inspection, and lo, she had written the Fourth Commandment: "Remember the Sabbath day, to keep it **wholly.**" The mother said, "Why, don't you know how to spell better than that? The word is not 'wholly,' but 'holy.'" The good old grandmother, who had been sitting and listening to the conversation all the while, spoke up and said, "Maybe the child hasn't really made a mistake after all. At least her idea of holy is preferable to that of many who think that they keep the Sabbath if they go to church in the morning and then feast or lounge about or visit or go riding or read the secular papers the rest of the day. They don't seem to understand that when God said, 'Keep it holy,' He meant the whole of it." Now while the good old grandma may not have differentiated in her teachings between the Sabbath and the first day of the week, yet there was one thing on which she seemed to be perfectly clear, namely, the principle the Lord enunciated when He told the servants to **"Fill** the waterpots with water." Every branch in Christ that "beareth fruit, He purgeth it, that it may bring forth more fruit." He seeks 100% efficiency. Partial service can never meet the demands of His perfect will.

The Lesson of the Story of the Lost Sheep

The story of the lost sheep in Luke fifteen teaches the same truth. See the earnest efforts of the shepherd in attempting to recover his lost sheep. How eagerly and patiently he seeks. He is bent upon but one objective—he wants his sheep. We say to him in the language of the poet, "Lord, Thou hast here Thy ninety and nine. Are they not enough for Thee?" But the shepherd makes answer, "This of Mine has wandered away from Me." Now what is the shepherd doing? Doing? He is attempting to fill the waterpots of his sheepfold up to the brim. He is doing what the "servant" sought to do in the parable of the Great Supper, when he went out into the highways and hedges and compelled them to come in. The objective, as stated by the Word was, "That my house may be **filled.**"

Story of the Whistling Preacher

A minister tells how, when a boy, he was a great whistler, and sometimes whistled in unusual and unseemly places. One day, not long since, says an exchange, he came out of a hotel whistling quite low. A little boy playing in the yard heard him and said, "Is that the best you can whistle?" "No," said the minister, "can you beat it?" The boy said he could, and the minister said, "Well, let's hear you." The little fellow began to whistle, and then insisted that the minister should try again. He did so, and the boy acknowledged that it was good whistling, and as he started away the little fellow said, "Well, if you can whistle better, what were you whistling that way for?" And, beloved, if you can do

better for Christ, why give Him an inferior, second-grade service? The church already has entirely too many slip-shod, half-hearted members—too many half-filled waterpots.

IV. Our Blessings Are Proportioned to Our Obedience.

Do you know how much wine they had? You say, "Six waterpots full." Very true, but we are not now asking for an answer according to the tables of liquid measure, but according to the principle of Christian ethics. Their wine was equal in amount to the volume of water they poured into those waterpots of stone in obedience to the command of Jesus—no more, no less.

Do you know how many people Christ fed with the five loaves and two fishes? You say, "Five thousand." Very true, but what we wanted was an answer according to the principle that determined the number that were fed. In other words, what was it that decided or fixed the number at 5,000 of those who received the benefactions of Christ that day? Jesus said, "Make the men **sit down** . . . . . So the men **sat down,** in number about **five thousand".** And the disciples gave of the loaves and fishes "to them that were **set down,"** or, to be more explicit, to as many as obeyed the injunction of Christ *(See John 6:10, 11).*

Do you know when the oil "stayed" in the case of the poor, insolvent widow, whose two sons were about to be sold for the payment of her debts *(II Kings 4:1-6)?* She was told to borrow vessels and pour of her scanty supply of oil into those borrowed vessels. That was the command of the prophet. And how long did her little bit of oil last? It lasted as long as she continued borrowing vessels and pouring, and ceased only when she ceased borrowing and pouring. When there were no more vessels forthcoming, the oil stayed. We wonder at times what causes the oil of gladness to cease to flow in our lives. The answer is not far to seek. We have ceased gathering up and filling poor empty human vessels with the oil of gladness of the Lord.

In the giving out of rewards, do you know how many cities over which a man will be given authority? Just as many cities as he has gained pounds. The one who gained ten pounds was given authority over ten cities, and the one who had gained five pounds was given authority over five cities.

V. The Superiority of Christianity Over Ethics.

There were many waterpots, no doubt, in Cana of Galilee that day, and in all probability scores of them were filled with water, but see, only six of them were turned into wine. Why this difference? Well, only six of them were filled with water in obedience to a command of Christ. The others did not in any sense whatsoever take Christ into consideration. There is a peculiar virtue or undefinable something that attaches itself to a life that is controlled by Christ. An act which ordinarily is cold and empty and lifeless, becomes pregnant with life and power when Christ becomes its governing factor.

And remember, those other waterpots of water that were filled that day in Cana of Galilee were, in all probability, filled in accord with the strictest rules of ethics. There was nothing in the act but what was consistent with the highest standard of domestic morals. It was not linked up with a scandal or anything of the kind—far from it. The worst to be said about the act was that it lacked Christ, and hence was void of the element of the supernatural. The same is true with the lives of many people. They are rigidly moral. They would compare favorably with the standard set by the highest codes of ethics. But they lack Christ and so lack the element of the supernatural. Everything they do comes within the range of natural law and natural sciences.

But not so with the man for whom to live is Christ. You cannot compute the things of his life on the basis of mathematics, nor reason them out along the lines of the rules of logic. You cannot say, If it takes 5 loaves and 2 fishes to feed one person, to feed 5,000 persons it would require five thousand times 5 loaves and 2 fishes, or 25,000 loaves and 10,000 fishes. By no means. You cannot say, If it requires ten tenths of a man's income to furnish him with the necessities of life, then nine tenths of his income would furnish only nine tenths of his daily necessities. Far from it. The mathematics of heaven show that nine tenths go farther than ten tenths when the one tenth is given to the Lord for His work. We cannot say, Six times 2 or 3 firkins of **water** make 6 water pots of **water.** It would under ordinary conditions, but not so when Christ enters into the matter. When Christ is a factor in the transaction, six times 2 or three firkins of **water** make 6 waterpots full of **wine.** Christ's presence transformed the doleful disappointment of "They have no wine" into an occasion of supreme joy. He turns the "ashes" of shattered hopes into things of "beauty". He changes our "mourning" into the "oil of joy". He makes our "spirit of heaviness" into a "garment of praise". The moral, unregenerate man knows absolutely nothing of these things.

A Touch That Was Different

One day Christ stopped suddenly along the highway and cried out, "Who touched Me"? The disciples were surprised at His question and were not slow to express their surprise. To them it was nothing but what might be expected when passing through a jostling crowd. And many, no doubt, had touched Him. But there was one particular, outstanding touch that He had received from that crowd that day that was different from all the rest. It was the touch of faith, a touch with a purpose or motive back of it. We come into contact—into touch—with spiritual realities every day, but what kind of touch is ours? Is it the touch of faith, as that of a Christian, or is it the mere jostling of an empty unintentional purpose?

The Effect of Christ's Presence on Fishing

On several occasions the disciples went fishing on their own accord. They caught nothing. They went again at the command of Christ and "inclosed a great multitude of fishes".

Two Kinds of Stone Picking

When quite a mere boy we went out into a field and picked stones in company with some other boys. We were in the same field with the other boys, and picked the same kind of stones that they picked, and piled them at the same place that they piled theirs, and picked just about as many as they picked. But somehow there was a radical difference between our work and theirs. Our picking lacked a vital something, for when pay day came they received wages, and we received none. What made the difference? They picked because the farmer had hired them for that purpose. We picked for pastime—we chose to do so of our own volition, without any regard for the wishes or desires of the farmer. Besides, we wanted the company of the other boys. Reader, hear it, there will be some keen disappointments among the moralists when the Lord comes to reward those who are His own.

The Dual Influence of the Ark

The Ark of the Testimony was in the house of Abinadab for twenty-one long years. When that is said, about all is said. It was an almost meaningless thing in his house. Its history during those years was largely a blank. The same Ark was in the home of Obededom for only three months, yet during that brief period of time it brought him blessings in abundance. It was the opposite attitudes of soul of the two men that made the difference. The same will be true of us in our relation to all spiritual realities.

Ethical and Evangelical Temperance

It is because of a failure to recognize the distinction between the purely Christian things and those that are merely ethical, that some of us are so grossly misunderstood in respect to the temperance question. We firmly believe in, and strongly stand for, as well as advocate, temperance, but it is evangelical or Gospel temperance for which we stand. And the difference between this and mere ethical temperance is the difference between the natural and artificial rose, or the difference between the real "school girl complexion" and that of the painted face of a Jezebel. The one is the result of an inward life; the other is an artificial or manufactured thing. The difference is the difference between dynamics and mechanics. The one is the result of new springs of action within; the other is produced from without by laws and regulations. The one is a living creature, whose life manifests itself in the fruits of sobriety; the other is a corpse artificially operated by galvanic batteries. The one grows; the other is made. The one is spontaneous; the other is forced. The one is the fruit of the Spirit; the other is a work of the flesh. The one is according to the principles of the Gospel; the other is according to the course of this world. The one is wrought in the realm of the

supernatural; the other is worked out in the sphere of the flesh. The one is Christ reproducing Himself in the believer; the other is an invented imitation, the result of the ingenuity of a sinner. And the reason the believer cannot fall in with the various ethical uplift and civic righteousness propagandas is because his position is not on the low plane of the flesh, but in the exalted realm of the supernatural. And because of this, as already intimated, he is grossly misunderstood and very often cruelly and unjustly misjudged, as well as basely misrepresented.

Examples of the Distinction between Evangelical and Ethical Temperance

It is a common thing for the International Sunday School lessons to take up the latter part of the thirteenth chapter of Romans as a quarterly temperance lesson. And if one desires to see some wild specimens of strained and faulty interpretation or forced exegesis, he needs only to read the comments on these lessons by the editors of the various lesson helps. In the first place, these editors generally deal with man as a citizen of the state or a member of society in general, in relation to the subject of temperance; whereas Paul deals with man as a Christian or member of the body of Christ. The distinction is polaric. Then, again, the treatment by these editors is largely from effect to cause, a thing that is neither scientific nor Christian. In other words, they try to make a bad tree good by forcing the tree to bear good fruit. But the Word of God works from cause to effect. It first regenerates the individual and thus through a new life from within produces the fruit of the Christian grace of temperance. In brief, we might call it the way of "love," and "love," says the Apostle, "is the fulfilling of the law". But what is this way of "love," and how does it work? In the first place, love is shed abroad in our hearts by the Holy Ghost *(Rom. 5:5);* and the Holy Ghost is given to those who are sons *(Gal. 4:6);* and we become sons of God by receiving Jesus Christ by faith *(John 1: 12)*. So you see we get back to faith and the new birth. This is in harmony with the order given in Ezekiel 11:19, 20. But let us reverse the order and see what we have. 1. We believe. 2. As believers, we become sons of God. 3. As sons of God He pours forth His Spirit into our hearts. 4. The Spirit in our hearts sheds abroad there the love of God. 5. As those that have the love of God in their hearts, they keep the law, "For love is the fulfilling of the law". And from love springs temperance as one of its ingredients, and "against such there is no law" *(Gal. 5:22, 23)*. And according to First Corinthians 13:8, "Love never faileth". It is a good thing to have a plan that works. And notice the beautiful motive that is used in Romans 13:11 and 12 to enforce temperance. It is the anticipation of the soon return of our Lord. It will be noticed also that all this is in beautiful accord with what Peter says in his Second Epistle *(II Peter 1:4-6)*. 1. The precious Gospel promises are given and believed. 2. By believing those promises there is imparted the divine nature, or, in other words, the believer becomes a new creature through the new birth. 3. Following the belief of the precious promises and becoming a new creature by faith, there is added "temperance." The unfortunate thing about the modern temperance reform movements is, that they put the cart before the horse, and then when they come to look for the horse, they discover to their sad dismay that he is not to be found. In fact, they wake up to the realization that both horse and cart are missing. But how sweet is God's way when compared to the way of man.

You have gone out along the mountain side late in the Fall when the biting winds of Winter had begun to blow. You noticed the old dead leaves that persisted in clinging to the sapless branches of the "scrub" oak, and that in spite of the fury of the winds. Now it would be an almost endless task to tear off those leaves one by one with the hand. To say the least, it would be an irksome job. This is a picture of external reform or ethics. But watch when the sap of life begins to flow within those seemingly lifeless branches. The leaves fall off spontaneously. This is Christianity. This is Gospel or evangelical temperance.

OUT OF DOUBT INTO FAITH

A Personal Testimony by Howard A. Kelly, M.D.

Dr. Howard A. Kelly, of Baltimore, with academic, professional and honorary degrees from the Universities of Pennsylvania, Washington and Lee, Aberdeen and Edinburgh, holds a place almost alone in his profession. For some twenty years professor of obstetrics and gynecology in Johns Hopkins University, his position has been high in America and Europe, and his published works cause him to be reckoned eminent among authorities in his own field.

I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth, and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up by inroads which were made upon the Book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archæology well; and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years, trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God, at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the Book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the Book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out "Word," when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would take a text-book in any science, testing it by submitting to its conditions. I found that Christ Himself invites men *(John 7:17)* to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary. That all men, without exception, are by nature sinners, alienated from God, and when thus utterly lost in sin, the Son of God Himself came down to earth, and by shedding His Blood upon the Cross, paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Saviour is born again, spiritually, as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; and will live with Him forever. I believe no man can save himself by good works, or what is commonly known as a "moral life," such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful Governor. Satan is the prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign, even as He went away from earth, and I look for His return day by day. I believe the Bible to be God's Word, because as I use it day by day as spiritual food, I discover in my own life, as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find it is a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ

which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide, knowing it, not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends; greater tenderness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me I go without question wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true.

This tract may be had from
BERACHAH CHURCH
Allegheny Ave. east of 17th St.,
Philadelphia, Pa.

PRAY WITHOUT FAINTING

JAMES H. MCCONKEY

Again we are not only to pray without ceasing but also to pray **without fainting.** "And He spake a parable unto them, that men ought always to pray and **not to faint"** *(Luke 18:1).* The first is a warning against fitfulness in prayer, the second against lack of perseverance therein. For this, like that, ensnares many. No temptation in the life of intercession is more common than this of failure to persevere. We begin to pray for a certain thing; we put up our petitions for a day, a week, a month, and then, receiving, as yet, no definite answer, straightway we faint, and cease altogether from prayer concerning it. This is a deadly fault. It is simply the snare of many beginnings with no completions. It is ruinous in all spheres of life. The man who forms the habit of beginning without finishing has simply formed the habit of failure. The man who begins to pray about a thing and does not pray it through to a successful issue of answer has formed the same habit in prayer. As in everything else so it is in prayer. To faint is to fail. Then defeat begets disheartenment, and unfaith in the reality of prayer, which is fatal to all success. It were better to put up fewer prayers and get more answers than to have on hand a host of unfinished petitions, with all the spiritual demoralization that flows therefrom.

This leaflet is an extract from James H. McConkey's book (130 pp.) "PRAYER," which will be sent entirely free to any one addressing Silver Publishing Co., Bessemer Building, Pittsburgh, Pa., U. S. A.

HOW TO ENJOY TRUE REST

(Continued from page 1.)

2. **That He may manifest Himself to us, and be gracious to us** *(Is. 30:18, 19);* and **to give Him time to talk to us.**

3. **That we may grow strong** *(Is. 37:15);* that He may be able to use us to help others; that we may be strong to resist temptation; and that we may possess His rest wherever we go, for we have proved that He **can** keep us in true rest whatever the circumstances.

"The Lord of Peace Himself give you the peace always in every way" *(II Thess. 3:16, R. V.).* How much more work would be done, how many more souls would be attracted to Jesus, if we carried about His peace and rest wherever we go, and in whatever we did!

He, Himself, is the "God of Peace", and the Giver of true rest. If He has His way entirely with us He will make us "Rest distributors" that He may be glorified.

"Bear not a single care thyself,
"One is too much for thee.
"The work is Mine, and Mine alone:
"Thy Work is Rest in Me".

A CALL TO DECISION

(Continued from page 3.)

In the first place, God desires to have yourself, your heart, and your will; and then, He desires to have the members of your body. This means separation and dedication unto the Lord. There is no room for divided opinions and a double life in the true Christian life. Our Lord's words on this matter are plain, decisive, and searching—"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon" *(Matt. 6:24, 25, A. S. V.).*

How true these words are! There is not life enough in the heart of man, neither strength enough in his body to serve two masters. Alas! many people try it but they fail. What miserable and sad failures many of God's people are! They try to let some of their heart run into the world and another part into the things of the Lord. They do not quite fit anywhere. When they are in church among God's true people they are suspected as hypocrites. When they get among the worldlings they are treated somewhat coldly. The true people of God cannot fellowship freely with them, neither can the worldlings. They want to go between the two and both treat them with suspicion. The fact of the matter is, they have broken step with the Lord, or else they never really have been in full step with Him. They are as those who try to walk on both sides of the street at the same time. No one would try this unless they were mad or drunk. It would be an awkward work indeed; but we have seen many people trying to do it morally. They must be intoxicated or deceived, and they will surely fail.

God wants His people to be out and out for Him. If the world, its pleasures, honors, fame, riches, wisdom, and treasures are worth seeking, then let us seek after them with all our heart and let us not pretend to serve the Lord; but if Christ, and the things spiritual and Heavenly are worth seeking, then let us seek them with all our heart and put everything else in the world in a secondary place.

FULLY SUPPLIED

"The armour of light" *(Rom. 13:12).*

Never dress fitted so well, yielded so fully to every motion of the body, protected every joint, and had no weight whatever. The Christian never feels that he is wearing it! There is perfect freedom in it. It fits as closely as the skin and is worn as easily. Yet it is a perfect panoply covering every part. Then it is also, I think, quite plain that the Armor of Light is one that is shining and resplendent. When we ask where the Apostle got the image that is so striking, there can hardly be a doubt that it was from the burnished armor of the Greeks or Romans of which the poets tell. The fine brass of breastplate, helmet, greaves and shield, polished and spotless, gave back the rays of the sun in a blaze of gold which encircled the warrior who advanced to the battle, making him seem clad in an armor of light. And to the Apostle, it seemed that the soldier of the Cross would present a similar spectacle if he went forth in the strength of the Lord, and not in his own. The Armor of Light is defensive armor. In St. Paul's Catalogue in Ephesians, all the armor is defensive, save one part. The helmet covers the head with salvation. The breastplate covers the breast and heart with righteousness. The Shield of Faith covers not merely the chinks and openings in the armor, but the armor itself, receives and quenches every fiery dart. And the feet are shod with the preparation of the Gospel of Peace so that no injury can befall them. What weapon formed against the Christian can prosper?—*Dr. J. Elder Cumming.*

THE PRESENT RELIGIOUS OUTLOOK

(Continued from page 5.)

of the Truth. Lord, give Thy servants and Thy people a clear vision of the present crisis and its imperative need, and, also, be pleased to graciously quicken them into a new activity of spiritual evangelism and give them the spirit of intercession. Amen.

GENTILE DEPARTMENT

STATEMENT OF INFORMATION

The American-European Fellowship, 704 Schaff Building, Philadelphia, Pa., publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. The Russia Evangelization Society utilizes this service as a convenience and to reduce operating expenses. These two societies have the following Missionaries, and maintain the closest possible ties of friendship and support toward the European Societies named below. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are urged to indicate their own desire as to distribution of gifts.

Russia—The Evangelical Christian Union, the All-Russian Baptist Union and unattached Missionaries in many districts; two Bible Schools.

Germany—The Bible School and Publication Work of the "Light to the East" Society; the Bible School of Pastor Lohman.

Poland—Volynia Brethren, Rev. John Kovalchuk and independent missionaries in several districts near the Russian border.

Czechoslovakia—Charles Lukesh, Miss Hollas and Miss Edna Kauffman; Bible School at Prague.

Finland—A Dobrinin, traveling in nearby countries, and publishing a spiritual magazine for Russians in twelve countries.

Austria—Pfahrer Monsky and seven workers.

Roumania—Mr. and Mrs. Richard Hill; Fred Stetler.

Bulgaria—Paul Mishkoff and seven workers, a Bible Depot and Reading Room; Tract Publication; two large Sunday Schools; Bible Women and Prison Visitation Work. Relief Work. A Monthly Magazine.

A REQUEST WE COMMEND

Wernigerode, Jan. 10.

DEAR BRETHREN:

I have an earnest request to make. We often receive letters from German parents whose hearts are burdened with deep sorrow, because their sons who became war prisoners in Russia during the World War have never returned home. The greater part of them have probably died. But some are still alive, and for various reasons are not writing home, thus leaving their parents in sad perplexity.

In accord with the words of the Apostle Paul: "Rejoice with them that do rejoice; weep with them that weep" *(Rom. 12:15)*, I beg you, in case you should meet such Germans, former war prisoners, be good enough to inform us as to their whereabouts, giving us accurately their surname, family name and their former home address in Germany. And please urge them to write to their relatives, and see that they do it. The rejoicing of parents who will hear about their lost sons may be our reward. With brotherly greeting,

W. L. JACK.

CANDIDATES FOR THE MISSION FIELDS

Shall these willing and ready workers who have written the following letters go forth at the Lord's call? or shall they be hindered on account of the lack of funds? Who will stand ready to co-operate with them in prayer and gifts? Our hearts would be cheered and rejoiced if some of the Lord's stewards would write us, saying, "Send them forth, we will stand in back of them and support them." Who will respond?—*Editor.*

INTERESTED IN RUSSIA AND FINLAND

In reading your magazine, **"The European Harvest Field"**, I have felt greatly the need of that field, and as I am praying the Lord of the Harvest to send me where the need is great, I have been guided to write to you. I have been very deeply interested in Russia and Finland. I am a Finn myself, and have been a missionary among them for a number of years. I am a graduate of the Lutheran Bible Institute of St. Paul, Minn., and have also attended the Northwestern Bible School, of Minneapolis (Dr. Riley's School).

May I hear from you if workers are needed. I do not know where God would have me go, but I am ready. He will lead. In Gospel Bonds,

HELEN NIEMEN.

HEART SET ON GERMANY

I have read of the need in the "European Harvest Field" in Czechoslovakia, Roumania, Poland, Bulgaria and Southern Russia, but find nothing concerning Germany. I feel the Lord is calling me there, but I know of no need for missionaries in that country. Would you kindly send me literature about Germany, if there is a need there?

LELA MAE DURANT.

DESIRES TO GO TO RUSSIA

DEAR MR. SMITH:

I wish you a happy New Year and prosperity in the Lord in all your work. As you know, I am a Russian student in the Moody Bible Institute, and if the Lord tarry I shall graduate in April, 1928. I believe the Lord has laid it on my heart to preach the Gospel in my own country. Please send me information as to the requirements of your Board. Sincerely yours in Christ.

PHILIP MANETZ.

BURDENED FOR EUROPEAN HARVEST FIELDS

DEAR BROTHER SMITH:

When the Lord called me into His service about three years ago, He laid on my heart a burden for the great need of the Gospel in Russia and Eastern, Southern and Central Europe. Since then I have been a student in Moody Bible Institute and active in the missionary activities there. Through our Prayer Bands and Missionary Union I have become acquainted with the needs in every land. However, I appreciate the overwhelming needs in the great and ripe European harvest fields, and, God willing, I hope to go as a missionary there. A week ago I graduated from the Missionary Course in the Moody Bible Institute. I expect to take about one term of post graduate work in English at M. B. I., while I make inquiries and application to some Mission Board. . . . . Doctrinally I am "sound", believing in my heart all that is believed and taught at Moody. Also, by His grace and help, I trust that I am living the truth as it is in Christ Jesus and witnessing for Him to others, desiring and endeavoring to win precious souls to Christ. I am a member of the Moody Memorial Church, Chicago. . . . . Your good Christmas and New Year letter was received the other day, and I wish to thank you very much for it. Please send a copy of the letter and your prayer booklet, "Europe's Need of Prayer," to the following, who are prospective candidates for Russsia and Europe. (Here follow four more names). Yours for world-wide evangelization.

ELMER E. BLOOM.

VOLUNTEERS COME WITH SALARIES ATTACHED

Evidences of the Lord's blessing on the work of our Societies are not lacking. It has been a privilege to support with gifts coming into our hands the missionaries who are so faithfully witnessing for Jesus Christ in Roumania, Austria, Bulgaria, Poland, Czechoslovakia, Finland, Russia and elsewhere in Europe. The funds for Bible printing, tract publication and missionary support indicate that the Lord is entrusting to this organization a definite stewardship in the needy fields, and it is a privilege to thus serve Him.

During the month of January friends have signified by personal pledges made to the Society that they will undertake to keep on the field during the year 1928 several new missionaries. In order that our readers may support these new workers with their prayers we mention their names and locations:

Josef Neumokr, Siret, Bucovina, Roumania,
Wladyslaw Gielec, Malkowicze, Poland,
J. Perelman, Kobryn, Poland,
George Nazaruk, Zdolbunowo, Poland.

In Paris and in Poland

The Amarillo Baptist Church graciously undertakes to provide $25 monthly for Prince Vladimir Nigeradze, who has a fine mission in Paris; and will also support Rev. John Kovalchuck in Poland with a similar amount.

Taking His Christ With Him

We have a request from a native of Hungary to commission him as a Christian worker in that land. He has spent some years in America, and is recommended to us by the pastor of his Maggyr Church in New York. This brother's support is already provided for, and a small additional sum for tract distribution among his people.

And we ask our readers to continue in prayer for the support of John Moriakow, in Petchori District, Esthonia, $60 for six months' work during the winter months.

NORMAN J. SMITH.

PROFESSOR MARCINKOVSKY IN PRAGUE

Prague, Dec. 19, 1927.

DEAR FRIENDS:

Not long ago I returned from Poland, through Germany. God helped me in the work of making Him known among the Russians, Jews, Poles and German people. I thank Him for these good opportunities to serve His Kingdom.

I thank also you and all the beloved in Christ who helped me by their earnest prayers, and I ask you to continue your true and faithful intercession for my service before God. Thank you for the sum

of $27, and all friends who contributed to it, for the needy ones to whom I am carrying the Gospel of God's Grace.

With a part of this money we hope to help materially our poor suffering Russian homeless people abroad. There are very many opportunities to help materially as well as spiritually. A part of this money we hope to spend here in Prague to organize a Christian evangelization evening in one of the barracks where the Russians suffer in hunger and cold. Let our Lord bring them spiritual warmth and food as well!

Do pray for our work in Prague! Yours in Christ.

W. MARCINKOVSKY.

A CALL FOR HELP FROM HARBIN, CHINA

Harbin, China, Dec. 2.

The following earnest and urgent appeal should stir the hearts of all God's people who may chance to read it. We pass on the brother's photo that our readers may have a good look at him. We trust every reader will make the matter of his support the subject of earnest prayer. This brother should be set free to give his whole time to the Gospel. Please pray about it.—*Editor.*

DEAR BROTHER IN THE LORD NORMAN J. SMITH:

Greeting you in the name of our Lord Jesus Christ, I do address myself with the following request for your assistance. I was converted in 1901 in the city of St. Petersburg (at present Leningrad), in the church of the Evangelical Christians, and I am even yet a member of the same church.

One year after my conversion I was permitted to work as a local preacher, and was thus active until 1913. In that year the meeting of the All-Russian Union of Evangelical Christians passed a resolution choosing me as a traveling "Messenger of the Gospel," and I was sent to Siberia for that purpose. I preached and instructed in the Word at Novo-nikolaevsk (Novo-Sibirsk), Nikol'sk-Ussurijskii and Vladivostok, among other places. Later on, by instruction of the All-Russian Union, I was attached to the Mandjuray in the city of Harbin, where I now reside.

S. P. BADANTZEFF

During the time from 1902 until now the Lord gave me many souls, and I was also an organizer and an instructor in some communities. I received my religious training in St. Petersburg soon after my conversion, working and studying the Bible under the supervision of my older brothers in the Lord.

To the Poor the Gospel Is Preached

The necessity and opportunities of spreading the Gospel in the Mandjuray are very great just now, but atheism and unbelief are taking deep root. As a native Russian I have a large field among the russian emigrants here. There are also nearby Russian settlements where the Gospel is much needed. In Harbin we have about seventy members of the Evangelical Christians, but most of them are people of poor means or none. With great difficulty they try to gather the necessary amount to pay the rent of a meeting hall, and for light and heat. **No question about the support of a free proclaimer of His Word can arise.**

The Need of Help

Until 1917 I was supported by the Union of the Evangelical Christians, but since that year I have earned my daily bread by hard labor. Naturally the cause of the Gospel has suffered because there is no one who can give his undivided time to preaching and visitation of the people. So I labor and preach, preach and labor.

But the question of visiting those outlying settlements with the idea of preaching the Gospel,—I cannot even think of such a luxury! Due to the great need here in Harbin and also beyond in the other towns and villages, I address myself to you. Oh! for time to spread abroad the knowledge of the Gospel among my people and to call the sinners to repentance. Brother Dobrinin knows of my abilities as a missionary. I am adding a small photo to bring my face before you.

S. P. BADANTZEFF.

THE EVANGELIST IN BULGARIA

(Again we hear of Brother Paul L. Mishkoff active in evangelistic work among his people. The following is translated from an article written by Rev. J. S. Setchanoff in "Zornitza," a weekly religious paper published in Sophia.—*N. J. S.)*

The well-known Evangelist Paul L. Mishkoff has recently held mass meetings at Varna and Yambol. In both cities he disclosed the truth for salvation with great power from above. Glory be to God for the open door! Prejudice and thick spiritual darkness are vanishing as a smoke and as a fog when the sun rises. Multitudes have heard with thirst and many have gladly accepted the eternal truth of Salvation through Jesus Christ.

A week's mission was also held at Stanimaka, with wonderful results. We are told the whole city was shaken, and that many found salvation and peace. On December 18 in the great hall of the Philippople Evangelical Church, Pastor Mishkoff began his revival meetings with a great throng in attendance. In spite of the fierce winter weather, men, women and young people from all parts of the city came to hear the Gospel. In his addresses Pastor Mishkoff stressed chiefly two facts: The hopeless condition of lost sinners and the only Redeemer from sin, Jesus Christ, our Lord and Saviour.

Many men and women, and young people also, made a decision to start a new life through Jesus Christ. Evangelizing on a large scale would be achieved if during the winter in every town and village over the country the Gospel were preached and the life-giving truth of the Bible proclaimed as this evangelist is doing it.

IS IT NOTHING TO YOU?

A. Dobrinin,
Helsingfors, Finland.

DEAR BROTHER IN THE LORD:

We are greeting you in the Name of our Lord Jesus Christ. We also are members of the Church of God and are believing brothers in the Gospel and in the Bible as God's inspired Word, and in the so precious sufferings of Jesus Christ on the Cross on Golgotha.

We find ourselves in the midst of the Balkans, and we are living among Russian refugees, where we must stand unspeakable sufferings and hardships, as well as privation. In fact, it is a case of slow starvation, due to lack of the most essential necessities.

At Least Give Crumbs of Prayer

In addition, all of us are suffering from tuberculosis, and are absolutely unable to earn even a miserable living. We are thus forced to live on the gifts of charitable people, which like crumbs fall from their table.

As far as our material condition is concerned, we have not even so much as old rugs to cover our half-naked bodies. And to all that we must add that we are located in such a dull place that there is no way to get hold of any published word, not to mention some religious literature.

"Not Less Than One Bible"

Dear Brother in the Lord! Beseechingly I do request you, if humanly possible, to supply us with some religious literature, books of the Holy Scripture, if you have such, and if not more, but not less than one Bible with large print in the Russian language and one in Slavic, if you should have such a one on hand.

We also beseechingly request you, dear brother, if possible, inform some faithful brothers or sisters about our need, hoping that the Lord will help us through them, and that they may be filled with Christian compassion over the desperate need we are in.

We shall always remember your help as long as we are living. We are inviting you for God's sake to help us in our need. In case you should not be able to aid us, please let us know about it. But we cannot help hoping that your brotherly feelings will not disregard our cry for help.

Your small brethren in the Lord,

GRIGORI K. and S. K.

POLAND NEEDS THE PREACHER

Narozna, Poland, Jan. 2.

DEAR BROTHER NORMAN J. SMITH:

A few days ago I received from Charles Lukesh the old Bible in the Polish language of the year 1563, which was in your possession for about two years. I am deeply thankful that you have sent me this Bible in such a way. As I have already written to you, this Bible has for me an especial value; therefore please do accept once more my deep gratitude.

Mr. Siracky, a brother from Detroit, wrote me that probably you would be interested and pleased to hear about the work which the Lord permits me to do here in His Name. So I take the liberty to write you just a few words for the present. Later on I may be able to send you some pictures representing the work.

Beginning with the year 1910, and until 1922, I was living in Bohumin (Oderberg). It belongs to Czechoslovakia at present. The war, of course, did much harm to the missionary work. Yet out of the first small start which I was permitted to make there, the work grew and spread itself until at present there are about fifteen larger and smaller groups gathering regularly for prayer and worship.

Where Are the Workers?

This work took root in Poland also. After a time some small groups were established, which gathered to hear God's Word preached, as follows: In Nowy Saez, Tarnow, Krakow, Jamorzno, Piotrkow, Oswiecim. As to myself, I am working in Krolewska Hute, where we now have a very fine meeting. The work, even though attended with many complications, could be developed into a fine large assembly, but there are no workers.

Twenty Millions and So Little Done

Even though I devote all my time to the work, I am not able to travel about as much as is needed, due to lack of funds. The work in Poland deals with the German as well as the Russian population, and has produced much interest among the various believers, though that for the Poles brings but little response. Because I am laboring among the Poles, my soul aches to think that for a population of over twenty millions such a little bit is done *(Rom. 10: 14, 15)*.

Due to the fact that the true, pure Gospel is not preached according to the great need, the false teachings are spreading very rapidly like a contagious disease, such as the teachings of the Adventists, spiritualism, the occult science, and most of all, Russellism.

Believers, Do Pray for Poland!

My appeal to the believers in America is: Do remember this large country of Poland, which is yearning after Rome, due to the darkness in which the people are. Believers, do all you can, but most earnestly I do pray you: Do pray for Poland! Should you be able to share further, do it quickly, while we are in the time of grace!

Once more, my thanks for the sending of the Bible. The Lord bless you, as well as the work in which you are laboring. With many Christian greetings I remain, bound in the Lord, your brother,

JOSEPH MROZEK.

A VOICE FROM THE UKRAINE

Brother Motorin, the writer of the following communication has received permission to print New Testaments, and we have asked our friends in America to contribute to this very necessary work. Mr. Norman J. Smith has asked for $2,500 for this purpose, and we have received about $1,000. We trust all our readers will remember this need before the Lord in prayer, that the other $1,500 may be realized. The work of printing begins at once, and the balance is needed as it goes on. Who will help make up the $1,500 still needed to print 5,000 New Testaments? Let us help scatter the precious Word of the Lord, remembering that He has said, "My Word shall not return unto Me void".—*Editor.*

Charkov, Ukraina,
Dec. 12, 1927.

Russia Evangelization,
156 Fifth Avenue, New York.

DEAR BRETHREN:

I greet you in the Name of our great Teacher, Jesûs Christ. I am very glad that I can, through Brother A. Dorbrinin, enter with you into spiritual communion and business relations. Being President and preacher of the Charkov District Union of Evangelical Christians, which unifies more than 200 communities of believers, I can report that we now experience a great spiritual awakening. Believers are joining with us and communities are multiplied. We have a spiritual publication, "Evangelist," and I have written some spiritual booklets.

Nevertheless all this work is going on with great difficulties and under acute financial conditions. I should like to ask you, if the Lord makes your hearts willing, to pray for us and aid us as you are able. With brotherly greetings,

J. J. MOTORIN.

Brother Motorin has received permission for printing the New Testament, and we have asked our friends i.. America to contribute to this very necessary work. Only half of the money has come in, and we desire that praying friends will still continue to remember this need before the Throne of Grace.—*Editor.*

HEART-STIRRING NEWS

Wolyn, Poland, Jan. 11.

DEAR BRETHREN:

Your kind letter of December 7, with enclosed check of $17.55 received safely. Thanks very much for the same. You will be interested to know that we returned to our station here on December 14, after a great time of blessing in England. Just before we returned, we held a ten-days mission in a town outside of London. God poured forth a mighty blessing, five souls being gloriously saved.

We were kept exceedingly busy with conferences, and missions, but we were glad, because souls were saved and saints edified. We had a blessed journey out, showing the way of salvation to a Roman Catholic lady at one time; then traveling with a returned missionary from China at another, so we had much blessing on the way.

All Things in Order and Souls Saved

We arrived here at twelve midnight. It was a sight to see the poor believers rallying around us and weeping for joy that we had come back once more to help them. It was three A. M. before we thought of retiring to rest. The following days, Saturday and Sunday, we had great times of rejoicing in the presence of the Lord.

We found everything pleasant and in order when we returned, and during our absence eight souls were baptized. We have quite a group of young people ready for baptism, but it is too cold at present to have the service, so they are eagerly looking forward to the spring.

Christmas a Great Day

Christmas was a great day with us. Our Sunday School children gave us a glorious treat with recitations, solos, duets, etc. They were exceedingly happy when they received their prizes for the year's work.

On the Russian Christmas Day we visited our daughter assembly, five miles away. We traveled in a sleigh, nearly perishing with the cold by the time we arrived there. Praise God, we had such a warm welcome, and it was such a joy to see the people packed together in their small meeting room, eager to hear every word. We enjoyed a great time of blessing. Next Saturday, the Russian New Year's day, we shall go to a village fifteen miles away to hold meetings. We are at present working a radius of fifty miles. We have sent two of our young men out to evangelize very dark places where the pure Gospel has never been heard. Grand reports are received from them from time to time of the great blessing poured upon their ministry.

It is a terribly sacrificing life for these young men, especially during these cold months, but they are radiant with joy and count it a great honor and privilege to go forth and proclaim the unsearchable riches of Christ.

These two young men, and a crowd of others, have been especially trained by us during the past three and a half years, so they are fully qualified to present the Word in these dark villages. We shall value your prayers in their behalf, because they have to suffer terrible persecutions in some villages.

Debt Gradually Diminishing

You will be pleased also to hear that the debt on our building is being gradually diminished. This week our poor believers made a great sacrifice and took up an offering of 110 zlotys toward the debt. I could not help shedding tears of joy when they handed me the offering, because I am aware of their extreme poverty. Only 250 dollars now remain, so please help us in prayer that we may soon see this sum paid. What a day of rejoicing that will be, when we shall be free from debt to praise the Lord.

We are in the midst of a severe winter. There has been nothing like it for the past fifteen years. How happy we shall be to see the spring and summer again. Praise God, we are living in summer land spiritually already, because fellowship with Christ our Lord is indeed a real summer land.

We heartily thank you for your prayers and labor of love on our behalf. God abundantly bless and repay a hundredfold the dear friends who sent us their gifts toward the work in this district. Hallelujah! God is no man's debtor, so they are sure of their reward.

God bless you, dear brother, and all the saints associated with you in the furtherance of the Gospel in dark Europe.

Lovingly and gratefully yours in His glorious service,

DAVID T. AND SARAH J. GRIFFITHS.

A SPLENDID GREETING

Warszawa, Dec. 20, 1927.

MY VERY DEAR FRIENDS:

Having been away from home for another two weeks on an evangelistic journey, I thought to send a little New Year's greeting to you. Since real flowers are few and their price a luxury, I wondered how else I might gladden your hearts. The only other kind of flowers we have are those that God designs on our windows and I am sorry to say they are so sensitive that a journey to America would mean certain death to them. But I will send you other ones, freshly picked, wonderfully fragrant. Here are twenty-five specially elected and selected tender young flowers; namely, twenty-five souls which the Lord has given me during this past week alone. You may imagine how my heart throbs with joy in being able to present this bouquet as an acceptable New Year's greeting. Please preserve them in your memory and don't forget to give them fresh water every morning and help me tend them that you and I may some day present them together with an after dinner speech to the Great Shepherd at the great supper to His honor and glory.

If this should be the report from November 15th to December 15th, I would say that I preached seventy-one times during that time. I look back with praise toward God for His daily infilling to continue at that rate. For the last two days I had to cut out two services because my voice gave way so much I could not sing and could hardly speak. I prayed earnestly for relief and am on the way of getting better. Next Saturday I shall commence another week of work and do look forward for souls. From December 4th to 11th there were few saved but a number of backsliders restored and believers came into an altogether new vision. At the same time I was able to organize two Sunday Schools and get teachers and men behind them.

THE TWENTY-FIVE SOULS OF WHOM MISSIONARY FRED STETTLER SPEAKS

The souls that came to the Lord have been thoroughly dealt with, some of them two or three times until they were sure they were children of God, a thing unknown in many places. The belief is current that you must first see an angel, or have certain kinds of dreams, otherwise, you could not be really saved. Most of them passed through a consulting room where I had personal talks with them, confessions were made, and prayer was offered. I am glad to say that many young men were among them. There has been a great need of Christian young men in Poland. Many of the young women backslid to marry worldly young men because there were not enough believers to go around.

Some of these consulting hours lasted from 9:30 to midnight. Of course I had about two hours of service before. You may imagine that this continuous praying, speaking, singing, and consulting became too much for my throat. Yet I was full of joy when I saw all this earnestness to get right with God. It is almost impossible to quit dealing with souls who cry for mercy all around you. Who in the world would stop at such a time to think of his health? I am one who cannot.

FRED STETTLER.

"No other book of any kind ever written in English—perhaps no other book ever written in any other tongue has ever so affected the whole life of a people as this Authorized Version of the Scriptures has affected the life of the English-speaking peoples"—*Theodore Roosevelt.*

When God's saints love each other with the spirit of the Lord Jesus there will be no jar in the harmony of their lives nor any bitterness in their fellowships. Each believe and trust in the other and even sacrifice that good might prevail.—*T. H. Atkinson.*

HE COMES SELF-SUPPORTING

Let us rejoice that this brother desires now to lay up treasure in Heaven. How different from the "rich fool" in Christ's parable who said:—"Soul, take thine ease!" *(Luke 12:16-20).* This adds one more country to testify in,—and one more missionary to pray for.—*N. J. S.*

New York, Jan. 10, 1928.

Mr. Norman J. Smith,
Secretary American-European Fellowship,
156 Fifth Avenue, New York City.

MY DEAR MR. SMITH:

May I write somewhat more in detail concerning the subject of our conversation in your office on the evening of the 19th inst.; namely, My cherished desire for Christian service in my native country, Hungary.

As I have stated, I am about to receive a yearly retirement allowance for life, sufficient for my support and in addition to devote five dollars monthly for expenditures (printing, traveling, etc.), in connection with my prospective activities in Hungary. Thus by God's good grace my prayers of many years—to be enabled to serve my adorable Master—is about to be realized.

It is difficult to give a description in detail of the proposed work, as that will depend to a great extent on circumstances and conditions I will find after thorough survey of the field when I arrive there. I may state, however, that my activities will embrace preaching of the Gospel and to plead for its infallible truths, to call all classes to a full allegiance and loyalty to the Person of Jesus Christ as the only solution for all problems; appeal in His Name and for His glory for a sincerely devoted Christian life of faith, sacrifice, service and Christ-like conduct; the publishing periodically of a pamphlet for the promotion of these aims; also organizing local assemblies throughout Hungary, consisting only of members earnest and devoted in spirit to the same end of promoting the above objects.

As to my Christian experience and faith, . . . I stand firm in the belief that the shed Blood and sacrificial death of our Lord Jesus Christ is an all-sufficient atonement for sin unto salvation to all who upon true repentance accept it as such. I believe that He is the one begotten Son of God the Father; that He is the Saviour that taketh away the sin of the world, and that there is no other name given under heaven among men whereby we may be saved. I believe in the Holy Trinity, the Holy Scriptures as being inspired by God and given to man as the one true guide to life. I believe that all who accept the atonement of Jesus Christ and put their full trust and faith in Him have eternal life. I further believe with all my heart that it is the duty and blessed privilege of all true believers in Jesus Christ to witness for Him as far as in them lies, and to lovingly render every service which hastens the coming of His Kingdom on earth.

As I have stated, my desire is to give my whole being in service to my loving Lord and Master. I do not require or expect any financial support from your organization. I am, however, very desirous of having the co-operation of your American-European Fellowship organization, as well as its moral support, and to that end I most earnestly ask to be designated and recognized as its representative.

Faithfully for His glory,

E. G.

"That is a fine-looking horse," said Henry Ward Beecher. "Is he as good as he looks?"

"Yes. He will work in any place I put him."

"I wish he were a member of my church," said Beecher.

JEWISH DEPARTMENT

THE SITUATION IN SOVIET RUSSIA

Mention must be made briefly of the increasingly important ministry entrusted to the Christian Testimony to Jews in Soviet Russia. A gracious God has made us responsible for about eighteen Hebrew Christian workers, twelve men, six women, carrying on the work along strictly New Testament lines. They are evangelizing in five distinct centers of the country, in three of which are legally formed Hebrew Christian congregations, who are widely reaching out with their testimony into many provinces of European Russia. Odessa and Kiev, the Mother churches of Hebrew Christianity, form the chief centers of evangelistic activities. From these two centers evangelists (both men and women) go out "two by two," or in larger groups, visiting cities, towns and villages, proclaiming the glad tidings of salvation among Jews and non-Jews. Reports from the workers, if printed, would form a good-sized volume, and indicate that they are greatly blessed of God in the turning of Jews to Christ and in the building up of members of the Body of Christ. Our workers there are welcomed even in Synagogues, and are often constrained by the Jews themselves to extend their missionary visits or to return soon and tell them more about the good news of salvation. Some of the young Jewish communists in certain cities have been aroused in anger and indignation against these heralds of the Cross and have gone so far as to appeal to the government to put a stop to their activities.

There is need to mention only the following facts in order to challenge Christians in America to give themselves to intelligent prayer and sacrificial giving to make such a ministry possible:

With the exception of four or five workers laboring in Soviet Russia among the three or four million Jews, all receive their meagre support from the Christian Testimony to Jews. The suffering and want of Jewish believers are most pathetic. They go on with their work quietly and persistently under most trying circumstances and poverty.

A remarkable situation has arisen in Soviet Russia among Gentile brethren. Calls are received from Evangelical Russian leaders to supply them with Jewish Christian workers in order to meet a pressing need on account of many Jewish inquirers attending their meeting places.

Believing prayer is asked for the work among God's chosen people. Gifts for the ministry may be sent to Edward A. Steele, Treas., 704 Schaff Building, 1505 Race Street, Philadelphia, Pa.

SPIRITUAL HUNGER IN POLAND AND RUSSIA

A question frequently asked by earnest Christians is whether the reports of a great awakening among Jews of Poland and Russia are really true. Those of us who have been there and have seen with our own eyes what God is actually doing feel like inviting all such inquirers to go there and see the situation for themselves. When young intellectual Jews asked Moses Gitlin to state the reason why the town of Radost has created such a stir among Warsaw Jewry, he simply replied with a familiar Hebrew phrase: *"Bo Uru"* ("Come and see"). Every impartial observer bears testimony in confirmation of reports that God's time to favor Zion is at hand.

Admitted to Mission by Tickets Only

Missionaries and supporters of Jewish work often bemoan the fact that there seems to be a lack of interest among Jews in America in the Gospel message. Certainly such is not the case in Poland and Russia. It seems strange, and almost unbelievable, to read the report that one of the three Jewish Missions in Warsaw is frequently so overcrowded that visitors are admitted only by ticket. Another keeps special watch at the gate and admits only as many as can crowd into the Gospel Hall. We were obliged to change the popular and most suitable hour of our gathering to a time less convenient for the visitors in order to avoid literally overcrowded conditions, and secure a most select audience of earnest seekers after the truth. It frequently happened, when meetings took place at the regular hour, that the place was so crowded that there was no standing room beginning from the pulpit down through the aisle and on through the open hallway to the outside staircase. The same situation is found in other cities in Poland, such as Bialystok, Lodz, and, in a measure, in smaller towns where missionary visits are made and special Gospel meetings are conducted among the Jews.

Walk Twelve Miles to Church

The most encouraging feature to me was my personal experience at Radost, our headquarters in Poland. It fell daily to my lot to minister the Word of life, both by public preaching and teaching on Sunday morning, noon, and night, and in the regular daily Bible hours, morning and evening. It was not unusual to see a goodly number of earnest Jewish inquirers coming out from Warsaw (some walking) twelve miles to attend these meetings. Radost has become an important, suburban, residential summer resort, and is reached from the city by train service, as well as half-way by street car. Not only young Jews, but older ones as well would come. Some of the near-by Jewish neighbors, not ashamed to expose themselves to the suspicion and ridicule of their fanatical co-religionists, also attended. One would hardly think it possible to believe that young Jewish radicals and Communists thought it worth while to pay their railroad fare and bring them luncheons in order to spend the entire day among despised missionaries, so much talked about, and frequently slandered, in the Jewish and non-Jewish press of the Polish capital. On some occasions they also attended afternoon and evening Bible readings.

Sunday We Rise at Four or Five O'clock

Here is a typical program of our Sundays: waking hour for meditation and preparation, four and five o'clock in the morning; six, the official hour for visitors and students to rise; six-thirty to seven-thirty, the usual Bible hour; eight o'clock, morning repast; nine-thirty to ten, a special half-hour of prayer preliminary to the morning service; from ten to twelve, and frequently to twelve-thirty, and even one o'clock, Divine worship, at which time the little chapel (built from a stable) is often crowded to its capacity with Jewish and non-Jewish believers as well as unbelieving Jewish visitors.

Heart-searching messages from the Word are given to deeply attentive audiences; straightforward, pointed, and appropriate themes are chosen to meet the spiritual problems of believers, as well as those of Jewish inquirers present in the audience with their manifold questionings of mind and heart.

Following the morning service, a brief time is taken for the simple midday meal. Immediately following this there are personal, heart-to-heart conversations and dealing. Frequently the Lord leads groups of workers and young Jews to scatter in the forest near the Radost Villa in conversation on spiritual problems, especially in presenting the claims of the Messiahship of the Lord Jesus. One of the most beautiful scenes was to be witnessed at a certain designated spot in the woods where a group of inquiring Jews in company with the writer and some other workers would be seated in a circle with open Bibles and open minds and hearts. At other times, young Jewish visitors would request a private conversation on matters of spiritual concern. Soul-winning has always been the main objective of all workers.

So remarkable is the operation of the Holy Spirit in moving among the dry bones of Israel in Poland and causing new life to come in, that a certain experienced Christian worker of England, after spending some weeks both at our Warsaw Mission and Radost Bible School, was led to give his unsolicited testimony, published at his own expense, that he entitled, "This is the Lord's doing, it is marvelous in our eyes."

Joy in Suffering for Christ's Sake

Along with the joy of serving comes the joy of suffering for Christ's sake, as we see the actual results. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him" *(Psa. 126:5, 6, R.V.)*.

"Sunday School Times" readers will undoubtedly be interested to meet some of those who are the precious fruit of the labors of the Christian Testimony to Jews in Poland.

Mistook Gospel Tent for Circus

Moses L. Shiff was one of the first to learn to know the Lord in a real way at Radost. His acquaintance with the Gospel was made at the free city of Danzig, in a Gospel tent, that he and his chum mistook for a circus and visited out of curiosity. This young Jew is the grandson of a canonical rabbi, Elimelech of Galicia, and successor to the rabbinical office. He is a typical chasidical Jew (strictly orthodox of the most fanatical type), with his fervor for the service of God and spiritual insight of the deeper meaning of the Scriptures. The young man is now fulfilling two years of compulsory military service in Poland. He has had to suffer much for Christ's sake, but has won many souls, both Jews and non-Jews during the term of service.

Esther Brickman, Moses Shiff's fiancée, is a daughter of a Jewish tradesman in Warsaw. For Christ's sake she has stood the test of heart-breaking appeals from her mother, and faced threats of arrest made by her father. The Jewish press raised a loud alarm about her. Parents, friends, and influential people did their best to dissuade her from making an open confession of Christ, but none could pluck this sheep from His hands.

Leopold Cwi, another Jew, is a contrast to Moses Shiff. He was brought up in a modernized, orthodox Jewish home, and had a Catholic nurse who attempted to instill her religion in him when he was yet a child. He attended our Warsaw Mission and, after hearing the testimony of a young Polish lawyer and government official recently saved, was led to accept Christ as his personal Saviour.

Wears Out Testament with Constant Study

David Liebhaber, a working man, was groping for light and seeking to adjust intricate problems of labor and capital, as well as racial questions. He is a type of an increasing class of young Jews in Poland—intellectual, radical, nationalistic—and yet with a philosophical interest in spiritual truths and metaphysics. He attended other missions besides ours, and studied the New Testament until he wore out a Hebrew copy. He discussed privately and debated publicly with the missionaries, but was finally charmed by the life of the Ukrainian brethren and the American workers, and was led to the Lord by one of our Ukrainian students, a peasant and shoemaker. He studied in a personal, research laboratory way and made good progress in the Word of God and also in the English language. Through the kindness of Christian friends in America, he was enabled to come to this country and enter the Moody Bible Institute.

A beautiful blending of similarity and contrast to this brother is a dear Jewish lad by the name of Henry Kolakow. He was brought up in a strict, orthodox home, kept back from all the defilements of the world as understood by pietistic Jews. He was not allowed to attend even an ordinary, Gentile, secular school to study the language of the country or to have any intercourse with Gentile boys. However, in his latter adolescent period there was awakened in him a desire for knowledge and truth, which at once took him out of his narrow environment and brought him face to face with an unknown world. He was led to visit our meetings, and then to Radost. Soon he applied for admission to the school as an inquirer, for whom we had to make an exception. From the very outset he informed us that he was beginning to sense the truth among us. He was not accepted as a regular student until about three months later when he finally came out for the Lord. He testified boldly and openly for the Master and was cursed by his father for it. While still out of Christ, he became engaged to a Jewish young lady whom he is now endeavoring to win for the Lord.

Converted from Atheism

Aaron Krolenbaum is another of the working man class and type. He comes from one of the very poorest Jewish homes in Warsaw, having lost his father in early childhood. He received religious instruction in the free Jewish public school, but little help at home. He gave himself earnestly to Talmudic studies but had to give them up in order to learn a trade. He joined radical parties and social clubs, became an atheist and Communist, and occupied various office positions in these societies. Somehow he made himself fairly well acquainted with Jewish classics as well as general European literature, and kept in touch with the current events of the day. Comrade Krolenbaum, as he was wont to be addressed before he made an open confession of Christ, was one of the first visitors to the mission in Warsaw as well as to the school at Radost. At first he fought like a tiger against message and messenger of the Gospel.

"God moves in a mysterious way His wonders to perform." It was the natural thing for us to do to appeal to this young radical from the intellectual, social and ethical point of view. Yet it was not this, but the problems of sin and the future life that turned the mind and heart of this zealous Communist to seek in the sacred Scriptures and outside of them a solution to the problem of "eternity." He was finally led to the Lord at one of the evangelistic meetings held in a town near Radost. Satan was furious and stirred up rude fellows to attack Moses Gitlin with stones and to bar us from holding further meetings in that town. This young Communist, Aaron, made a good confession of Christ before his mother and has made every effort to live his newly-found faith at home. On two different occasions he endeavored to go back to his old shop and occupation where he had served for four years, but could not stay because of fierce persecution on the part of his employer and fellow workmen. He is now learning the bookbinding trade, earning about three and a half dollars a month, which is less than one-fourth of what he earned prior to his conversion. Our workers on the field are making every effort to encourage and help him along, so that he may learn his new trade, which will be more in keeping with his ambition to serve the Master. Often he has to get along without a meal, but the Lord doubtless is preparing him through much suffering to be His chosen vessel in the preaching of the Gospel. He has applied thrice for baptism, but it was thought best to postpone it, because of his youth and the brief time that had elapsed since his conversion, and for the sake of a better testimony. Those at the head of the Jewish work in Poland, having watched carefully his life and behavior, report spiritual progress and growth in the life of this young brother.

Crossed Silesia to See Jews Who Confess Christ

Kalmann Friedman became interested in Christianity through a Catholic landlord's daughter, who, however, fed him only with church literature and traditions, and not with the Word of God. His attention was once called to an article in a Jewish newspaper antagonistically reporting the activities of the Radost missionaries. Friedman, learning that there is a place in Poland where Jews confess Christ, gathered some pennies, and came all the way from the upper Silesian part of Poland. After staying several days as a guest he was favorably impressed, especially with our American Director, Mr. Fowler. We accepted him as an inquirer, and after a six months' stay he requested baptism. He is very quiet and thoughtful, and much beloved. He knows very well the Yiddish, Hebrew, and Polish languages, and can make free use of Esperanto and English. He is doing the bookkeeping work at our Bible Depot, helps in the Jewish work at Warsaw, and is the sole editor and publisher of the evangelistic monthly in Yiddish, named *"Der Morgensteren."*

Solomon Karch is a very interesting boy from the standpoint of rescue mission work. Born and brought up under the most adverse circumstances, perhaps worse than those mentioned in the story of young Krolenbaum, Karch was led into all kinds of temptations and sins from his early childhood. After his father died, life at his stepfather's home became unbearable, and Solomon grew up as a child of the street. He seldom had the chance to attend school or get even a glimpse into intellectual and cultural life. He learned the tailor's trade and soon became identified with that class of workers, especially those of the third grade. He knew what it was to be shabby, hungry, and shelterless.

Solomon was one day pouring out his heart before a fellow workman, a young lad, telling him of his sorrows and needs, and of his lack of interest in life because of its emptiness and the absence of truth in people. The German lad advised him to try out the Christian way, suggesting that he go to Radost. After a few visits to our mission station, Solomon became infatuated with the place and the people, and begged us to accept him, being willing to work full time, either at his trade or at common labor, so long as he had the privilege of studying the Bible and the company of good people. It did not take long for Solomon to learn the truth that in him, that is, in his flesh, dwelleth no good thing, but it took time to do away with the prejudices and the slanderous legends about the One who was spoken of by the prophets as despised and rejected of men.

Baptized in Presence of Protesting Relatives

He learned to read his Bible in Yiddish, the only language he knew at that time. He was converted and finally accepted as a candidate for baptism. He did not wish to wait till warm weather and was baptized the last Sunday in November in the cold water of the pond on our own grounds, and in the presence of his own brother and sister, who in their natural pity for him, spent the whole previous night and the morning of baptism in begging him not to bring shame upon them; or, if it must be done, to postpone it till after his sister was married. When the opportunity was given him the next summer to do colportage work in answer to his fervent prayers and his importunate requests of us, he turned out by the grace of God to be the best colporteur, at least as far as the actual sale of books is concerned. He would sell twenty and more New Testaments a day. He is simple, it is true, but fearless, bold, and has a passion for souls and can deal with sinners, pointing out their sins and pointing up to the Saviour. He has not learned all his lessons; but who of us have? The Lord is as yet not through with him. We have hopes for Solomon, for the Lord's promise stands sure that He will exalt the poor and the humble.

Jewish Teacher Becomes Colporteur

Last, but not least, comes our most interesting brother, Simon Koch. He is a man of thirty and comes from a refined, orthodox Jewish home. After various experiences in life, he became a teacher of Hebrew in the Jewish public school, and later on a

(Continued on page 16.)